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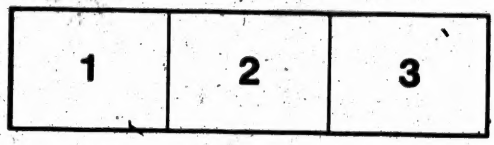

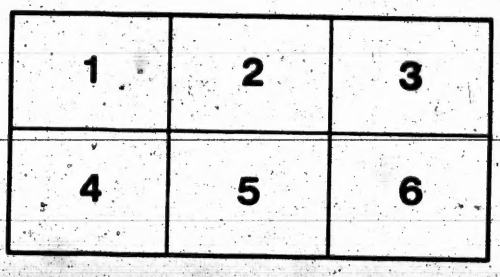

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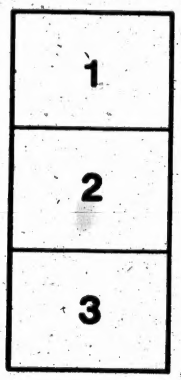

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A PASTORAL LETTER,

ADDRESSED

TO THE

Congregation of the Church of the Holy Trinity,

TORONTO.

BY THE REV. W. STEWART DARLING,
INCUMBENT.

Printed for the information of the Congregation: not addressed to the Public.

TORONTO:
T. HILL & SON, CAXTON PRESS.

1880.

To the Most Rev. the Bishop of Toronto
with the respectful Compliments of the
Author

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TO THE

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OF

THE CHURCH OF THE HOLY TRINITY,

TORONTO.

My dear Friends,

The great success which has recently marked our services, more especially those at Easter, has been a cause of great gratification to the attached members of our congregation, and has given rise to warm congratulations from many others.

The record of our communions serves to show, that this success is not mere outward success: five thousand communions administered in such a congregation within a single year, is something to be thankful for.

There are some, however, who, overlooking these grounds of devout thankfulness, have allowed themselves to be troubled by slight but lawful changes, and more especially perhaps, for I can think of nothing else, by a suggested shortening of our unwisely and unnecessarily lengthened service on the Sunday mornings.

There is a complaint made, that there is no "rest" given to the congregation from perpetual change, and a tone of suspicion may be detected, which seems to say, that objects are aimed at which are not expressed.

I cannot help feeling hurt by such an imputation, even if not very distinctly uttered. I was under the impression, that I had always expressed myself with perfect clearness on the various points of discussion which have arisen in the course of past years. I am led by this circumstance to make as clear as honest Saxon can do it, the principle on which I act, so that there shall be no possible room for any such allegation for the time to come.

In proceeding to do this, I must first ask, *What is that act of worship which the Holy Scriptures and the Church of England expressly declare to be most vitally important to our salvation?* The answer is clear.

Our Lord appointed *one* solemn act of weekly, if not daily, worship, which to the end of time was to be *the* great, indispensable mark of His followers. After their incorporation into Christ's Body, the Church, by their new birth in baptism, they were to be kept in perpetual union with Him and with each other, by the due, reverent, and "often receiving" of the Holy Communion. His own distinct declaration is, that except they did so, they had "no life in them." The Church in every place and age (and by none more clearly than by the Church of England) has acknowledged in theory the force of this command, but in *practice* it has been and still is disregarded to an extent which is nothing less than appalling. Morning and Evening Prayer, which are merely a continuation of the Temple Service, to which the first Christians were accustomed, modified by the natural outgrowth and development of the Eucharistic Office, have been deliberately substituted without authority for that which our Lord expressly commanded. They, with the sermon, have been exalted far above that which HE enjoined as the special means of our spiritual growth; and so terribly has this evil custom perverted men's minds, that many live for years in open disobedience to the Lord's

command, without any great feeling of guilt as long as they go to morning or evening prayer. I know not how this may strike other minds, but to myself it appears, with increasing clearness, to be a course which is full of sin—full of awful disobedience which would be daring, if it were not to a great degree unconscious. This inexcusable state of things is greatly due to the want of faithfulness on the part of us the clergy, who have too often shrunk from an opposition which has sprung, not so much from a spirit of disobedience on the part of our people, as from simple want of instruction in the Saviour's will. One thing is certain, and it is this, that it is *not* the mind or law of the Church of England, that this—the one great service of our Lord's most solemn appointment—should stand upon anything like the same level with, much less be subordinated to, such services as Matins, Litany, or Evensong. She prizes these services, she makes them obligatory upon the *Clergy*, but she separates the Eucharistic Office from them by a wide interval, and elevates it immeasurably above them—by declaring:

1st.—That it is necessary for the *salvation* of all Christians (*see the Catechism*), which is nowhere said of Matins or Evensong.

2nd.—By forbidding any one, except he be in Priest's orders, to celebrate it. (*See the Ordinal.*)

3rd.—By appointing a special garb or vestment to be worn by the Priest, when he "celebrates this holy ministry," instead of celebrating it, as is usually done, in the dress of a chorister. (*See Ornaments Rubric.*)

4th.—By appointing fit assistants, called an Epistler and Gospeller, to aid the Celebrant. (*See do.*)

5th.—By ordering (when at the Reformation the multitude of superstitious lights were removed), that "two lights should be placed on the altar," to signify that Christ, in His

twofold nature, is the true Light of the world. (*See Injunctions of Ed. VI., 1547.*)

6th.—By providing various accessories, such as "silken carpets," hangings, or frontals for the altar, of the colours for the seasons; stoles and vestments for the clergy, following the like rule. Surplices and cassocks for "the clerks," i. e. the choirmen. Crosses and banners for processions, and other things which tend to give dignity, reverence and meaning to its celebration. (*See Ornaments Rubric.*)

That these explicit laws of the Church of England have long been and still are disregarded, is partly our misfortune, arising out of Puritan excesses, partly our sin and shame, arising out of the laziness and irreverence, carelessness and cowardliness of the clergy; but no amount of neglect, disobedience, or opposition, on the part of individuals, can change these laws. There they stand, and our obligation to obedience, as far as circumstances will permit, *stands beside them*; and the principle of my action has been in the past, as it will be in the future, to approximate as nearly as possible, not to unlawful customs, or stupid and unmeaning usages however long existing, but to *the law of the Church of England, as expressed in her Prayer Book.*

Now, our next question is, *What* IS *the law of the Prayer Book as to the* FREQUENCY *with which the Holy Communion should be celebrated?* Clearly this:—That on every Sunday and Holy Day the Office for the ADMINISTRATION of the Holy Communion is to be commenced; and the only reason given which justifies its non-completion is, there not being "three persons in the parish of discretion to communicate with the priest." Whenever three communicants can be found prepared to receive, *no* clergyman is at liberty to stop in the middle of the office. Provision is further made for its daily celebration, whenever desired. Such is the law of the English Church, based upon the command of our Lord,

the practice of the Apostles, and the example of the early Christians.

But, *what has become her practice?* Her practice is this: "that up to a recent period, there was only about "one in a hundred of her clergy who conformed to the apostolic and ecclesiastical law of the first centuries;" (*See Freeman's Rites and Ritual, 12, 13*) or complied with the injunction of their own communion, which they had promised to obey. Now what should be done in presence of such a *law*, disgraced as it is by such a *practice* as this? Clearly, to teach the utter inconsistency between them; and, as soon as possible, break through a usage so detestable, and revert to a law which is so plainly scriptural.

Then comes a third question. If this is the law of the Church of England as to the frequency of celebration, *what is its law as to the mode by which that celebration should be marked?* The law is plain enough, and is as follows: "And here it is to be noted, that such ornaments of the Church, and of the ministers thereof, at all times of their ministration, *shall be retained and be in use*, as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward VI." (*See the Ornaments Rubric in the Prayer Book, just before the Order of Morning Prayer.*) Now if we wish to know what "ornaments of the Church, and of the ministers thereof," were in use in the said year, when they were ministering the Holy Communion, we have only to turn to the rubric which occurs in the Prayer Book of 1549, and we read: "Upon the day and at the time appointed for the ministration of the Holy Communion, the Priest who shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say a white alb plain, with a vestment or cope; and where there are many priests or deacons, there so many shall be ready to help the Priest in the ministra-

tion as shall be requisite; and they shall have upon them likewise the vestures appointed for their ministry, that is to say, albs with tunicles." That seems very clear. These (in brief) are the ornaments of the second year of King Edward VI, as far as the minister is concerned; and the law of the Prayer Book to-day, says "they are to be retained and to be in use." It did not strike any one that there was much ambiguity as to their meaning, whatever difficulty there might be in their application, until, in a judgment founded, according to the Lord-Chief Baron of England, "not upon law but upon policy," and given to please a persecuting society of Protestants, a Lord Chancellor of England told a wondering world that the phrase "to be retained and to be in use," means "*not* to be retained or to be used." He invoked the force of a regulation of "the Star Chamber" to prevent other members of his Court from expressing their dissent from his strikingly original interpretation. That judgment having been treated with the contempt which it deserved, there can be no doubt about the law—certainly not in countries like this, where Privy Council "judgments" pronounced by Lord Chancellors have no force, but where the law of the Prayer Book is unchanged.

The law of the Prayer Book then being plain, what has been the practice? Owing, partly to Puritan prejudice, ignorance, and violence, and partly to sloth and unfaithfulness, on the part of the authorities, while hardly one in a hundred of the clergy has kept the Church of England's law as to the *frequency* of celebration, not one at all until recent years has kept her laws as to the *mode* of its ministration. But the law has not been repealed by disuse, and thirty years ago, the late Bishop of Exeter declared, that if any congregation would provide the legal vestments for the Holy Communion, he would require the Clergyman to wear them.

Many in the present day *have* assumed the special "vesture appointed for that ministration," which the law of the Church of England says "shall be retained and be in use;" and in consequence of their obedience to the laws, and the fulfilment of their own promises, have been mobbed, calumniated, ruined by legal expenses, and in one instance thrown into prison. This, however, is a state of things which cannot go on. People instinctively feel that it will not do to punish the clergy for obeying law; and when sensible men among them show that they are willing to suffer rather than disobey, it compels people to ask the reason of their conduct, and leads them to think that the Church must after all have some weighty reason for maintaining such a law, in the face of centuries of opposition. She has most weighty and most vitally important reasons for this line, which, in much more trying times than these, she has most persistently maintained; but I have neither space nor time to state them here.

Now being most deeply convinced, that the mind and laws of the Prayer Book of the Church of England are what I have endeavoured to explain, I have for years past set it before me as my one principle of action, to attempt, as far as my small influence extends, to bring her laws and practice within my own sphere into such agreement as is possible. Custom or usage, therefore, which is not consistent with her laws, has very little weight in my mind; and I have little respect or deference for authority which is directed against her specific enactments, or restrictive of her plain liberties. Where there is difficulty of interpretation, I should be all submission to my superiors; but all the Bishops on the Bench, supported by all the Judges in the land, could not make me believe, that the affirmation of the Church means the negative of the Lord Chancellor. I confess myself intellectually incapable of *believing*, that "to be retained and to be in use," means *not* to be retained or to be used; and he

who would force me to do so will be sure to meet with resistance, be he who he may.

Hence, one of my early steps was to add to our old monthly communion an early celebration; then that early service was made weekly instead of monthly; then Saints-day celebrations were added; next an additional early celebration was commenced; and finally, the morning service was ended by a third. The lessening of our available clerical staff has again reduced our ordinary celebrations to two, as its increase would certainly add to their number; but even thus, we have attained (in a measure) to the law of the Bible and the Church of England, as regards the law of *frequency*: we "meet together on the first day of the week to break bread." And yet, to every one of these approximations to law, we have found some to object, on the one parrot cry of "Change! no rest from change." As if a return from sinful disobedience to Scriptural conformity could be attained without *change*.

During all this time there was no concealment; the importance of obedience to the Saviour's will in this particular has been constantly urged. The fact of its being the only service of Divine appointment has been always pressed; and my own personal abhorrence of the shocking unreality of commencing the Communion Office without any intention of completing it, although there were many ready to communicate, has not been lacking in force and clearness. Of course, in all this I was said to be "ill-judged, rash, wanting in discretion." My cautious friends, who were averse to this great sin of change, would therefore, I suppose, have been willing to have gone on with an annual return of fourteen celebrations a year, and a total of six hundred or seven hundred communions, as it was in those days when people were not troubled with change.

All I have to say is, if this is the probable result of

"judiciousness," I am glad I have none of it; as I much prefer the result of being given to change, viz.—a double or treble weekly celebration, and five thousand communions in one year, instead of not much more than as many hundreds.

Then, as to the *mode* of celebration appointed by the Church's law. Almost every change which has been made in the past has had more or less direct reference to the remedy, not merely of the sinful and unscriptural infrequency, but the slovenliness and irreverence of former methods of service which have so widely prevailed. I have moreover been resolved, that the unjustifiable indignity of thrusting the highest act of our religion into a corner should cease: that it should no longer be celebrated with a comparatively miserable handful of communicants, with nothing of the pains or dignity which are bestowed on the matin service, and with no note of music, no reverent ceremonial, although it is *the* one special means appointed by our Lord Himself—the great Sacrament by which He, above all other means, comes to us—nay, into us, to strengthen and refresh our souls. Every enrichment of any of the services was primarily intended to give life, warmth and attractiveness to them, as it has done. But it was further hoped that they would ultimately centre round this, the one great service of our Blessed Lord's most solemn appointment. But, of course, the opponents of change were out in full force. They were alarmed when we sang the highest hymn of the Catholic Church, "The Gloria in Excelsis;" which of course common sense, without any rubric, would teach us should be sung. The singing of the Psalms, i. e. the *Songs* of David, instead of the wretched songs of Tate and Brady, was regarded as an awful "innovation;" and the introduction of those beautiful and edifying Hymns, which are now the delight of so many,

drove some of the opponents of change I know not whither. And what shall I more say of the surpliced and cassocked choir, and the Eastward position and the reverent presentation of the alms, and the singing of the Creed; and finally, the Choral Communion Service, which some time since I took occasion to show is that mode of celebrating it which the original English Reformers distinctly enjoined and provided for, wherever there was the musical skill to do so? Well! what has been the practical result of all these alarming and "injudicious" changes?

Although five large churches now stand within the district once occupied by ours alone, in the days when our Communions were infrequent in number, and all our services dull in the mode of their celebration, we yet retain a strong hold upon our worshippers, especially the young. Our funds are larger, our communicants immensely more numerous, our congregations good; so that excepting special occasions, such as our re-opening sermon by the late Bishop Whitehouse, or a missionary sermon by the late Bishop Selwyn, our congregations on Easter last were probably the largest ever gathered in the Church of the Holy Trinity. I am quite aware of the self-conceit of the avowal; but—looking at the practical consequences of my own tendency to change bad ways for those which are good, and which are also according, not to sinful or stupid customs, but, to the laws of the Church of England—I am perfectly satisfied with the results of my "injudiciousness," because convinced in my heart and conscience that they tend much more to the glory of our Lord and Saviour, and to the spiritual welfare of our people's souls, than those which would have flowed from following the desires of those who are so sorely troubled by the thought of change.

I have now entered into my seventh decade, the three score years and ten which is the limit of human life. It

will not be a very long time before I shall begin the fortieth year of my ministry, well nigh thirty of which have been given to the service of this Congregation. I hardly expected, at this late day, to be wounded by something like a suspicion which I have done nothing to deserve, and by some attempt at dictation, to which it will be enough to say that I have not the remotest intention of submitting. As far as I can learn, all this seems, ostensibly, to have grown out of some changes, so infinitesimally small, as to be wholly unworthy of notice, chief, perhaps, of which, is a most reasonable request for the shortening of our morning service, by some rearrangement of it. If I cannot now be trusted with matters of this kind, I must either be extremely unfit for my office, or my parishioners, who have so long treated me with boundless kindness, must have been singularly long in discovering my deficiencies. In the course of nature, I cannot expect to be long here; and my "often infirmities" make the probability of a brief tenure of my present office greater than might otherwise be the case. I shall soon therefore have to give an account of my stewardship to Him from Whom no secrets are hid. No one can know so well as myself its infinite shortcomings, for the forgiveness of which I have no hope but in the mercy of Him who is the Friend of Sinners; but even to Him, Who knows all things, I dare appeal for the sincerity of my desire, notwithstanding all my immeasurable shortcomings, to fulfil the ministry which I have received. I shall therefore, in presence of this solemn certainty, assume whatever responsibility may be involved in making any more of these dreaded changes, and shall accept any consequences which may arise. I have not much to hope, or much to fear, as long as I try to approve myself to Him whom, I may venture to say, I desire to serve. But let there be no mistake; let every one clearly and distinctly understand, that I shall

act solely on the one principle which has heretofore guided me—the depreciation of every service which in any way interferes with the ONE GREAT SERVICE APPOINTED BY MY DIVINE MASTER, and the exaltation of that over every other, in accordance with the law of the Church of England.

I am fairly well satisfied with our services as they are, and thankful for attaining so far towards the standard which the Church sets up; but if we are to have any change, it can be only in one direction, and on the principle indicated. We have by no means attained to that standard, and as long as she holds it up I am ready to follow it, when fairly called upon to do so. I am not disposed to set up my puny private judgment, or arbitary will, against her explicit enactment which I have promised to obey. And if any of my change-dreading friends ask me how far I am prepared to go, I answer, without hesitation, *as far as the explicit laws of the Church of England enjoin or permit, and not one inch further.* Her *laws*, mark; not customs, which are often as stupid as they are illegal; not usages, which have often no excuse but laziness, no warrant but ignorance, no apology but cowardice.

In any restoration of disused laws, there comes into operation the *legitimate* exercise of judgment and discretion. Laws, so long fallen into disuetude as some of those bearing upon the Holy Communion, do not compel us to strict and instant obedience, although they warrant and justify us in complying with them when circumstances call upon us to do so.

Processional banners and crosses, the Bishop's pastoral staff, coloured stoles, lights, vestments, altar crosses and hangings, are all lawful by "the Ornaments Rubric;" but they (by reason of long disuse) are not considered of obligation, unless, as the late Bishop of Exeter said, they should be voluntarily furnished by any congregation, in which case

he said he should require the clergyman to use them. There did not then seem any great probability of their being so provided, and therefore not much heed was paid to the Bishop's decision. But things are greatly changed since then, when a clergyman's life was endangered for wearing a surplice in the pulpit, or reading the Prayer for the Church militant. Many congregations *have* provided them, and called upon the clergy to use them; a call which in some way they are bound to obey. The discretion which is allowed them is not in the *fact* but in the *manner* of their obedience; for while no one can legally prevent them from fulfilling their vow of compliance with the distinct law of the Church, for the edification of those who desire its fulfilment, they must not forget that those who from prejudice, custom, or want of information, are set against a long disused enactment, have also their rights, growing out of long sanctioned though strictly illegal usage; and the really judicious priest will never allow the rights of one party of his parishioners to override those of the other. The difficulty is, that one set are so bent upon having their own way, that they will not allow equal rights to the other; and it is greatly to be feared, are so engaged in watching what they regard as the objectionable and sinful proceedings of their fellow sinners in their devotions, that they have neither time nor inclination to confess their own shortcomings and lament their own sins.

It is remarkable how prone we mostly are, to forget our neighbour's rights in advocating our own. There are various persons, both in the Congregation and in the Choir, who adopt certain devotional observances, such as using the sign of the Cross, bowing towards the Altar, turning to the East, etc. Others, objecting to this, quietly request me to exercise my authority in stopping such practices; but they never point out the *law* of the Church of England which would

justify me in such an exertion of authority. To any one who reflects, it would appear strange, that she who signs all her children with the sign of the Cross, should regard it as wrong that those children should mark themselves with the same symbol: whose Bishops, in controversy with the Puritans, who wished the clergyman's face to be always turned to the people, refused compliance on the ground—at once scriptural, catholic and reverent—that "it was convenient that when they spoke to the people they should turn *to* them, but when they spoke to God they should turn *from* them. And surely no one can doubt, that such turning, if it be done at all, should be to the East; since, in our prayers, the position of almost all her churches compels us to face that way, and in our graves we shall be so placed as to show the universal tradition which she sanctions, that it is from that quarter that He, who is Himself called "The East," ("The Day Spring,") shall come to judgment. Yet these same persons who would have me, without any express law, and rather against the mind of the Church, restrain, by the simple exercise of my own will, liberties which the Church of England has no where restricted, are at once offended; when, by the exercise of the same will, I venture to make any change in things which they may not like or understand, although they may be the merest trifles, clearly within the limits of my legitimate authority, and in full consistency, not perhaps with their ideas, but with the general spirit of the Church of England.

I have always resisted such attempts of one class to dictate to another, or to myself. I shall always resist them, come from whatever side they may. I shall make such changes as I shall judge to be lawful, if they seem for the glory of God, the welfare of the Church, and the spiritual advantage of the congregation. I conceive myself as competent to judge of these points as any of those who worship

with us; and as the power and responsibility before God and man are committed to me, I shall exert the one and accept the other. I shall try, with the Divine help, which I earnestly implore, to do this on the principles which I have now set forth—to accord to every one his due rights and privileges, and to allow none to domineer over the other. There are, both in law and practice, two modes of service, the simple and the ornate, both of which are distinctly recognized in the Church of England; and therefore the admirers of the one must not interfere with the rights of those who prefer the other. I shall as far as I can provide for both at such times and in such ways as shall inflict the minimum of discomfort on the other; and if such reasonable provision for the legitimate preferences of either is displeasing to any, then every one has an effectual remedy in his own hands. To have old friends and parishioners turn their backs upon me, because they cannot force me or others to adopt their opinions or conform to their wishes, will be to me a source of great pain; for it is not in my nature to forget old ties, or to be unmindful of old kindnesses. It will make no change in my own warm and loving regard for those with whom I have "walked in the house of God as friends;" and though the sorrow of being misunderstood, and of being forsaken because of that misunderstanding, may be keen, coming on me in the latter days of my life, when I have much of physical pain, as well as mental anxiety, to bear; yet sorrow is better than sin, and I should regard it as sin were I to act as though *anything* which the Church of England enjoins or permits in her Prayer Book were worthy of censure or condemnation as being wrong. I am no Romanist, for the more I know of the system of Rome, the more utterly I shrink from it. I am no Protestant, for the more I observe the working of purely distinctive Protestantism, the more deeply am I convinced,

that it has its root, and will have its development, in unbelief. I am a Catholic of the Anglican Communion, loyal to the core to what her Prayer Book contains; because I believe "*ex animo*" (as I declared in the most solemn moment of my life), that it is in full accordance with the true teachings of God's Holy Word. It carries with it the fullest sympathies and convictions of my conscience, intellect, judgment and affections. I shall never, God being my Helper, misrepresent her, by mingling with her pure Catholic truth the corruptions and novelties of Rome; nor shall I equally misrepresent her by inducing any one to believe, that she any more countenances the heresies of Geneva.

As regards the shortening of the service, I wish to call attention to the fact, that those who seem strangely opposed to it are, to the best of my knowledge exclusively those who communicate as a rule once a month, and who, having a shortened service for themselves on the day of their communion, by the omission of the Litany, and the non introduction of music, seem anxious to prevent others who communicate weekly, and who love the music which the Church sanctions, from enjoying the same privilege. They forget that a service of nearly three hours, which they forsake in the middle but which many others attend throughout, is [illegible] upon the young, the weak, and the aged which their [illegible] are too feeble to sustain. They forget that the members of the choir (including mere children) have been engaged for a great part of this time in exhausting work before *the* chief service begins. They forget that many who serve in the choir, are attendants, teachers, or officers of the Sunday School; and that while the opponents of change are pleasantly resting during the afternoon, these others have hardly time to snatch a morsel of food before they must hurry back to their volun

tary duties [illegible] yet because I sympathize with these devout and [illegible] members of the Church, I am charged with "giving the rest to the congregation;" and not obscurely threatened with secession if I grant them the self-same boon which those who take this line do themselves enjoy. I am afraid that we are strangely forgetful of the Apostle's injunction, that we should "look not upon our own things, but every man also upon the things of others." In due time, therefore, I shall probably omit the Litany (except perhaps on the second Sunday in the month), and say it in the afternoon; and hereafter I may make a few minutes' pause between the Matins and the Communion Service, by which three objects would without inconvenience be gained:

1.—The recognition of the separate character of the services.

2.—The opportunity of entering or leaving the Church without disturbance.

3.—The distinct marking of the subordination of Morning Prayer to the Eucharistic service.

These will be experimental changes, and can be modified as experience suggests; but of course if people are too impatient or intolerant of change, even to *try* whether one plan is not preferable to another, it must be impossible to learn anything by that practical test which is the best of all methods of arriving at sound conclusions.

I have now stated, I hope distinctly, the convictions and principles on which I have always endeavoured to act in the past, and on which, God being my Helper, I shall certainly continue to act for the future. They may be summarized thus:—

1.—That "the highest act of our religion," (*see recent official language of the Archbishops of Canterbury and York*) and one "generally necessary to salvation," is the Holy Communion the *one only* service appointed by our Lord.

2.—That as regards the *frequency* of its administration, it should be celebrated at the very least on the first day of every week, and oftener if possible or expedient.

3.—That as regards *the mode* in which it should be offered, the highest idea of its celebration is that it should be done with all the state and dignity which can be imparted to it by the solemn use of those outward accessories, commanded by the *law* of the Church of England in "the Ornaments Rubric."

4.—That at the same time it is *permitted* to be done with the utmost plainness, consistent with reverence and decency.

5.—That therefore it is a fact which is perfectly indisputable, that there are two distinct modes of celebrating the same service, clearly sanctioned by the Church of England: the higher, required by law; the lower, permitted by practice.

6.—That flowing from this fact as a necessary consequence, whenever the members of a congregation generally, wish the service to be rendered in either one or other of these modes, they are asking merely for their simple rights, which no clergyman should take upon him to refuse.

7.—But when, as is now so frequently the case, a considerable body of the same congregation differ from the rest on matters of this kind, then it becomes the duty of the Priest in charge so to arrange the services that the tastes and desires of each, *being perfectly lawful*, and distinctly provided for by the Church, shall be gratified by celebrating the service in different modes, at different times, so that the legitimate wishes of one class may not disturb or clash with those of the other.

8.—That consequently neither class has any ground for fault-finding with the other, or for any attempt to deprive them of rights and liberties given them by the law or practice of the Church; and that the clergyman who

sanctions or permits such attempts manifestly fails in his duty, either because he is a partizan himself, or fears or favours the partizanship of others.

Any reasonable man, who could divest himself of prejudice for half an hour, and reflect on what the blessed results would be of adopting this pre-eminently wise and common-sense provision of the Church, will see what an effectual stod would at once be put to the miserable wranglings, evil-speaking, and unchristian bitterness which is the disgrace of the present day. As for the man who presumes to say that *any* law of the Church of England favours what he is pleased to consider "Romanism," I for one decline to enter into controversy with so uninstructed a person.

The tendency to excitability and agitation, which is very hurtful—and, I may say, dangerous—to me, arises, as is more and more evident, in a great measure from physical causes. It is this which makes me say, that I must decline discussion on the subjects of this letter. It is for this reason that I have made it so full. I do not know that I have left anything unsaid which I could add in conversation; but if, without controversy, any one still requires explanation, I am ready to give it to the best of my ability.

Notwithstanding my impulsiveness in speech, I rarely am so in act. Ever since the first week after Easter I have known that some such document as this would for my own comfort have to be issued. Every word has been the result of careful thought and honest seeking for direction, and does not appear to me likely to be changed or modified. I desire to take no offence, and I desire to give none; but I cannot consent, if plain speaking will prevent it, to be thought to be actuated by motives or to aim at ends which I am afraid or unwilling to acknowledge.

And so, with much affection, and grateful remembrances of many years' countless acts of kindness and forbearance,

I remain,

Your faithful Friend and Pastor,

W. STEWART DARLING.

May 6, 1880.